

Vol. X.

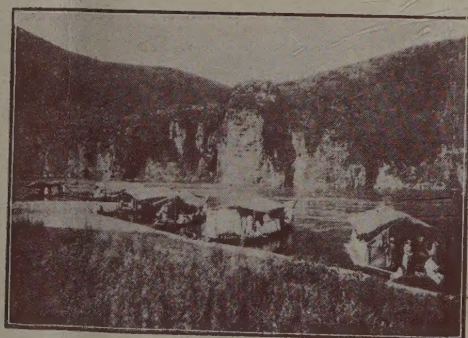
AUGUST, 1914.

No. 3

(行發日一回一月每) 可認物便郵種三第日八月七年八十三治明  
(行發日一月八年三正大)

# THE KOREA MISSION FIELD

OUTING NUMBER.



SEOUL

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

PUBLISHED AT SEOUL in the interest of all the Evangelical Missions in Korea.

EDITOR.—Rev. ALLEN F. DeCAMP.

BUSINESS MANAGER.—Mr. GERALD BONWICK, the Tract House, Seoul.

ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cents gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

If preferred, Subscriptions may also be sent to any of the following:—

IN AMERICA.

Dr. F. M. NORTH, 150 Fifth Ave., New York. Rev. J. E. McCULLOCH, 422 Park Ave. Nashville, Tenn. Mr. D. H. DAY, 156 Fifth Ave., New York. Mr. JOSEPH PINCKNEY DURHAM, 1155 W. 30th St., Indianapolis, Ind. Rev. ERNEST HALL, 920 Sacramento St., San Francisco, Cal.

IN GREAT BRITAIN.

Mrs. S. BONWICK, 28 Weston Park, Crouch End, London, England.

SINGLE COPIES, 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING Co., Kobe, Japan.

## CONTENTS.

Editorial .....	225
House-Boating on the Taidong .....	<i>Rev. Chas. F. Bernheisel.</i> 226
The Furlough .....	<i>L. E. N.</i> 227
Wonsan .....	<i>By A. Democrat.</i> 228
Sorai Beach .....	<i>Mr. H. H. Underwood.</i> 230
A Summer in Karuizawa .....	<i>From "The Messenger."</i> 231
How God Led Me to the Foreign Mission Field .....	232
Koreans in Manchuria. The Problem of their Evangelization.....	<i>Rev. Harry A. Rhodes.</i> 234
Reminiscences of a Colportage Tour,—Part II. <i>Mr. Thomas Hobbs.</i>	238
Annual Conference of The Methodist Episcopal Church, in Korea.	<i>A. G. Anderson, M.D.</i> 240
Circulating Sunday School Papers in Taiku... <i>Rev. M. Willis Greenfield.</i>	242
Annual Meeting of the Educational Association ... <i>Mr. R. O. Reiner.</i>	244
Folklore .....	<i>M. S. T.</i> 245
Brevities .....	246
Notes, From Pyeng Yang .....	<i>Rev. Chas. F. Bernheisel.</i> 248
„ From Kwangju.....	<i>Rev. J. V. N. Talmage.</i> 250
„ From Haiju ...	<i>Miss Jane Barlow.</i> 252
Children's Corner.....	<i>A. I. Ludlow, M.D.</i> 253
Notes and Personals.....	254



# THE KOREA MISSION FIELD

VOL. X.

AUGUST, 1914.

No. 8.

## EDITORIAL.

Outings are needed by the missionary. The steady grind of work, much of it strenuous because of the insanitary conditions of itinerant hospitality, make a change and respite desirable. Besides, Korea's vacation season July and August is hot, wet and muggy, a period most trying to little children, and when it seems difficult even for grown-ups to more than exist. If our outing privileges seem humble we suggest that they are at least homey.

The house-boat surely is such, since it floats the entire family into and through the recesses of the wilderness, sheltering it when asleep and in transit, while its consort the river furnishes to the full, drink, bathing, fish and fun!

The Furlough bears the missionary back from his new to the older friends of his first love in the home-land, and then back again to the new home and its friends, for the missionary has a double portion of best things, "Good measure pressed down and shaken together is poured into his bosom," for nothing is more precious than a friend: "Every new made friend is a step toward heaven." The Furlough, like Sunday, is sacred. It occurs once in seven years. Like Sunday it is scientific, the most all-around economical possible arrangement. Some zealous missionaries, fearing that their work would suffer, have worked steadily on for ten years, but generally such action has entailed heavy penalty in impaired health.

A distinctive feature of our vacation months, July and August, is the annual Mission Meetings. An entire Mission, as far as practicable, congregates at an appointed place. The work of the past year is reviewed, the present conditions are studied and the work of the ensuing year is laid out, involving the opening of new fields, or stations, and the reappointment of certain of the workers. The labors of "The Annual Meeting" are often severe, but being of a very vital interest and concern, and involving the reunion for a week or more of all the families of all the stations of the Mission, some of which are small and far removed from centres, the gathering is a blessed occasion for social and spiritual uplift.

Religious Summer Conferences beside the sea are beginning to be held in Korea, as for some time has been done in Japan, notably Karuizawa. One is to be held early in August, of the present year, at Wonsan on the east coast of Korea which, with Sorai on the west coast, are likely to become vacation Summer resorts as soon as facilities of access shall be sufficiently improved. Here also the home feature will not be wanting, because hotels will be out of the question to most missionaries, even if they shall exist.

## HOUSE-BOATING ON THE TAIDONG.

CHARLES F. BERNHEISEL.

The missionaries of the city of Pyeng Yang have a method of taking a summer vacation that seems to be peculiar to the place. There is a fine river flowing in front of the city that is formed ten miles above the city by the junction of two rivers, the eastern branch of which comes tumbling over many rapids out of the mountains not far hence. The stream is really little more than a series of small lakes connected together by rapids. After the mountains are reached the scenery becomes very beautiful. At frequent intervals there are great over-hanging bluffs hundreds of feet high. At one place there is a cave at the water's edge sufficiently large to admit at one time several of the largest boats on the river. There are beautiful springs bubbling forth from the sides of the cliffs that furnish most refreshing draughts of the purest and most sparkling water. If the season is not too dry there are various water-falls breaking over the cliffs and adding much to the scenic beauty of the landscape.

This river was "discovered" by some of the Pyeng Yang missionaries more than a decade ago and it was decided to spend some time along its course in pursuit of health and the lovely trout that inhabit the waters. These two motives are sufficiently strong to lead to almost any kind of endeavor and therefore a couple of the brethren hired a boat, constructed a shack on it and made the venture. The venture was voted a success from the first and since that time every summer has seen several boats thus engaged.

The boats that travel these rivers are built to meet the peculiar conditions of the river. They are long, broad and flat bottomed in order to draw very little water, otherwise they could not get over the shallow rapids. The length of the boats is sometimes as much as seventy feet and the width as much as fifteen. They are shallow, the sides being only a couple of feet above the water. The back end of the boat narrows in width and turns up till the extreme end is sometimes eight or ten feet above the water. The pilot stands here on the top of a big box and steers the boat by a long oar which projects back in the water. Another man stands in the prow of the boat and with a long pole both helps to propel the boat forward and at the same time keeps it from running into the bank as the tendency is to because there are three men on the bank pulling the boat by means of a long rope very much in canal-boat fashion. Some times they are straining on the rope from the bank, sometimes wading in the water and sometimes sitting in the prow and rowing. This latter is the method when going down stream but when going up, it is a steady pull, unless the wind happens to be favorable when it is possible to sail up stream for a while.

We build a small house on the boat which is ample to give us a room 12 by 15 or more, besides, possibly a kitchen lean-to at the rear end. The houses are inexpensive, being not much more than a floor



and a roof with such sides as may be desired, either of curtains or boards. Here a family of several persons can live more or less comfortably according to the disposition of the persons concerned and sometimes also according as the rainy season does or does not strike us. In bad weather it is endurable and in good weather it is unsurpassable. It affords about the most complete rest that we have been able to find. The time is spent in reading, sleeping, playing games, bathing, fishing, climbing mountains, studying, etc., etc.

Much as the trips are enjoyed by the adults they are still more enjoyed by the children. Every evening we tie up by some sand beach and the children enjoy playing in the sand to their heart's content. They all learn to swim and this benefit to them is evident, for a child that had learned to swim in this way later went to America, was out boat riding one day when the boat capsized and she not only saved her own life but that of two companions as well.

One of the most interesting parts of the trip is the shooting the rapids on the return voyage. At times it is not unfringed with danger but no accidents have ever yet occurred and the thrill and excitement connected with it are certainly a tonic to a weary spirit.

Nearly every Sabbath the pastors visit some near by church and thus have opportunity also of doing some missionary work as well.

---

## THE FURLOUGH.

L. E. N.

How the memories come flooding in : the days of preparation for the going, the doing of the last work, the setting things in order, the sad, sad farewells when the heart aches and the voice breaks as last messages are spoken and then the long trip which affords splendid opportunity to rest, and the joyful greetings of friends and loved ones on the other side.

It is the same, yet not the same, for time has wrought changes ; the children are grown up, the black hair is turned to grey, and the vacant chairs speak more eloquently than words of the dear ones who have gone to be with the Father.

What lessons have been learned during the long absence? Life has come to have a new, a deeper significance, and from seeing the great things wrought through love in one's adopted people a new meaning has become attached to home and love, and so with the heart pulsing with love and desire that the furlough may be wisely spent and a prayer that God will make it count, the old life is resumed.

Old friendships are renewed, new ones are formed, and ever the question asked by old and young is, "How do you live out there? Tell us of your life in Korea, tell us of the people."

It is a great privilege and a grave responsibility as well, to thus be describing the people, their joys, their sorrows, and their needs. You tell of hours of happiness and hours of pain ; of defeat and also of glorious



victory in Christ's name. You plead for money and for lives but most of all you plead for prayer for we know that it is not through might or power but by His Spirit that we shall conquer in His Name.

John R. Mott says, "Remembering Who God is and what His ways and resources are, should we think it strange that He is amazed at the paucity of intercessors? The history of the church and Christian experience show conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside their own lives the foremost place in the use of their time and strength."

There was perhaps never a time when there was such a wide-spread interest in the conquests of the Cross in the heathen world. Men are glad to hear the Missionaries' message. They ask questions concerning the needs of which you tell; they consider their own personal responsibility and they are willing to give their money, their time, their prayers, and themselves to further the cause of Christ.

Through all the weeks and months even though you are so pleasantly engaged the heart turns lovingly toward Korea and with every message from the field this longing is intensified.

There comes an opportunity to study and once more you find yourself enrolled as a student and all the joy of former student days is yours with even a keener desire to have your life count for the Master as you move from day to day among the student body where Christ is all too little known.

So the days pass each bringing its own joy and pleasure, and once again the parting time draws near and the Master sweetly whispers "Lo I am with you always" and in that promise you find strength as again your face turns Eastward, for all is well. Your prayer has been "Oh God, if Thou goest not with us carry us not hence," and so there is inward calm and peace for it is at Jesus' command that you move forward. It is to Him that you return thanks for a safe and delightful return voyage and happy home-coming, and with a prayer for guidance your work begins right where it left off—a continued joy and privilege—and the furlough is only a happy memory.

---

## WONSAN.

BY A DEMOCRAT.

It has not been my privilege to visit other proposed summer resorts in Korea so it is not with the least disparaging thoughts of the "West" that this brief note on the "Eastern" prospect is written.

There are probably at least three things which primarily go to make a missionary summer resort acceptable; they are Accessibility, Tranquility, and Economy. It is most necessary to be able to get to and from the "Temporary Utopia" speedily, easily and comfortably. Secondly, one needs quiet and rest from the noises of the outside world



and to be removed as far as possible from the nationals amongst whom he or she labours during the year; and thirdly, according to the average missionary's purse it is compulsory that the cost of travel and holiday expenses should be reasonably small.

We believe such a resort has been discovered some five miles below Wonsan, within ten Korean *li* of a railway depot, and separated from Korean villages by more than half a mile of fields and sand dunes. South of the Wonsan Bay is a fine stretch for two miles of perfect sandy sea shore with not a dwelling upon it. It is toward the lower end of this strip of land facing the Japan Sea, direct East, that a few enterprising friends have purchased land hoping someday when the ship comes home' to build a model village and grow roses both in the gardens and on the cheeks of bairns and grown-ups and find rest and refreshment enough to resist the strain of further strenuous service.

Do not think the plans have been perfected or all our ambitions advertised—by no means. We are hoping for many future delights in the way of summer Bible schools, conferences, recreations, entertainments, not to speak of "flying visits" by our Western Resort friends who will certainly adopt that method of travel if their proposed motor road does not hasten its accomplishment. We have not yet decided where the pier and pavilion shall be or the band stand erected, but some of us are actually drawing rough plans for our houses and suggesting schemes for the artistic arrangements of our villas. Do not let the reader think that we are all so rich as to be able to build elaborate summer residences, for some of us are sketching in faith, hoping that some generous philanthropist will drop a check in passing through Korea as a foundation for the building up of this resort.

The new railway track now almost completed will bring Wonsan within six hours of Seoul, and the second-class fare will be about five *yen*. This in itself is a consideration of importance and should recommend the resort to the thoughts of many in our missionary community. Wonsan has also a good market where foreign and native stores, vegetables and provisions can be economically purchased. A good spring on the property indicates a plentiful supply of good water besides which a fair sized stream of fresh water flows on the edge of the property.

The authorities have been considerate in their attitude toward us in the purchase of the land and doubtless will help us in the matter of postal, policing and other arrangements as soon as suitable application is made when once we get established there.

But let me say that at Wonsan there are mosquitos, rainy days, and the common summer trials, but there are also sunny days, cool breezes, the ocean's ozone, and the rolling breakers whose music soothes and calms the weary brain. It is worth thinking about, and some of us have put a few spare cash into its sea view, hoping some day to own a log cabin on a little plot by the sea, and roll our cares and troubles on the billows to be lost in the great wide ocean.



## SORAI BEACH.

H. H. UNDERWOOD.

The above heading will probably suggest to most people who have not been there, the idea of a very inaccessible place the attractions of which have been greatly exaggerated. In fact it is probable that Mr. DeCamp asked for this little description of Sorai, because there are so many that have vague and incorrect ideas about it.

To begin then with its location; it is on the coast of Whang Hai Do a little more than half way between Chemulpo and Chinnampo in the large bay, formed by what are marked on English maps as the Sir James Hall group of islands.

To reach Sorai Beach it is necessary to take the steamer from Chinnampo or from Chemulpo, or it is possible to go overland from Sariwon, the nearest point on the railroad; but as this involves an overland trip of sixty-seven miles and is a good deal more expensive than the trip by boat, it is not probable that many would elect to take this route. As to the boat trip, it is about eight hours from Chinnampo, though on account of the tides the boat may leave or arrive at such a time that a night on board is necessary. From Chemulpo the trip is a good deal longer, usually taking two nights and the greater part of two days. This is on account of the fact that several stops are made at ports out of the direct line to Sorai. If, however, a large number are going, arrangements can be made to charter a boat to go straight to Sorai in which case the trip takes about twelve hours. As far as the difficulties and hardships of the trip are concerned, as in so many other things, they depend on the way in which one looks at an eight hour trip in a small steamer with a preparatory night on board. For most people who have travelled in the country it does not seem so formidable, while for those who contrast it with travel on the Great Lakes or on the Hudson River Day Line etc., it may seem difficult.

All this by way of introduction to the Point itself. The Point at Sorai Beach is a promontory running out into the sea about three-quarters of a mile and varying in width from about four hundred feet at the narrowest point, to about eight hundred or a thousand at the widest. In shape it resembles an elbow, running almost due east and west from the elbow, the upper part of the arm that joins it to the mainland, running north and south. The cliff varies in height from fifty or sixty to about ninety feet and on the south side is very precipitous, while on the inner side of the elbow it slopes more gradually to the beach. This beach stretches in a gentle curve about three miles along the shore and has so gradual a slope that there is practically no undertow, and one has to wade out a considerable distance to get to deep water. Back of the beach are sand-dunes owned by the company which will eventually make very good building sites for those who prefer to be on the beach itself; besides, the ownership at the present time prevents their being occupied by undesirable neighbours. Korean villages cannot be said to be healthy, especially in the summer-time, and the nearest



Korean houses at Sorai are a full mile away in the little village of Cumi-po where the steamer lands its passengers. Here also E. D. Steward & Co. have established a branch store in which they will carry a stock of goods such as Sorai Beachers will be likely to need. Chickens, eggs, a few vegetables, clams, fish, etc., can be easily secured from the Koreans, while the increasing number of residents will make beef much easier to get than hitherto has been the case.

One word more as to the scenery; south, across the big bay, lie the large and mountainous islands of the Sir James Hall group; eastward there is a long arm of the sea extending about twenty miles inland with high mountains at its extremity; north, about five miles from the shore, a line of lower mountains parallels the coast, while westward, about fifteen miles from the Point and across the bay, these same mountains run far out into the sea, the sun setting behind them and across the bay.

I have merely tried to tell a few facts about Sorai and the means of getting there, which will perhaps give readers a slight idea of what they may expect on the way, and at Sorai; but to form an adequate conception one must see the place itself. Each year more and more, persons are doing this, and all seem satisfied that the original trip to spy out the land, was well worth while. We are only anxious that more should be able to enjoy the benefits and pleasures of Sorai Beach.

---

## THE SUMMER IN KARUIZAWA.

For the benefit of those who did not summer in Karuizawa, I have been asked to give an account of some of the good things that some of the members of Council have enjoyed during the few weeks spent at that popular resort.

The time spent there is not only profitable for physical rest and recreation, but there is always a splendid mental and spiritual uplift, which is especially appreciated by those who are more or less isolated during the remainder of the year. This year has not fallen behind in supplying all of these things to those who were fortunate in being able to spend the summer there.

It seems to me that no other place in Japan, used as a summer resort, has such bracing air and as many cool days as Karuizawa. This year there was comparatively little rain and almost every one seemed to think it a duty to use every possible opportunity to get as much physical vitality stored up as the days would allow.

Hence the tennis courts were full of players both morning and afternoon, and the ten or twelve games of baseball were well attended by the "fans," as well as by those to whom a "strike" had to be explained. The excursion parties were almost without number, all the old favorite routes being used and some new ones laid out. Perhaps the most popular trip this year was to the Kodzu Dairy Farm, not only for the twenty-five miles of splendid tramping through the mountains, but on account of the delicious milk, CREAM and fresh butter that was furnished

without stint by the friendly proprietor of the farm. There was a touch of "home" in it for all who know anything of farm-life in America.

Mental refreshment at Karuizawa was also in abundance. Besides the usual Tuesday evening concerts, which were *especially* good this year, there was the Summer School for Missionaries, Summer School for Children and the rare treat of three evenings with Shakespeare, when "The Tempest," "The Comedy of Errors" and "Hamlet" were given by one of the greatest impersonators of America, Mr. Marshall Darrach.

But the spiritual uplift was valued most by all and especially by those who are cut off during the larger part of the year, from worshipping in their native tongue with those of like thought and training with themselves.

The Sunday morning worship, evening vespers and weekly prayer meetings were certainly a spiritual treat, while the congregational singing and special music were most inspiring.

Perhaps nowhere in the world is there such a congregation of specially prepared Christian workers, and the unity of thought and purpose was most manifest.

Besides the public services for worship and prayer, there were Bible Study classes, meetings for the deepening of the spiritual life, etc., which made the days spent in Karuizawa a time of great profit as well as pleasure.

The gathering of so many people at one place during the summer makes it convenient to hold mission and other annual meetings and this year saw a number of such gatherings.

All together, the profit to be derived from a few weeks spent in Karuizawa is of great value and I am sure that those who were fortunate enough to be there this year are thankful that such opportunities were theirs.

---

"THE MESSENGER."

## HOW GOD LED ME TO THE FOREIGN MISSION FIELD.

I came to Korea not because I chose to come *primarily*, but because God chose me. Many years ago, my father volunteered for Africa, but did not go. My mother, when she became a Christian, wanted to be a missionary but her pastor told her it was a foolish girlish notion, so she gave it up. Years later while gazing up at the heavens one winter's night soon before her third child was born, and thinking of her own past hopes, my mother dedicated her child to God as a missionary. But of that I did not know until after my own appointment to the mission field.

In the silent watches of the night time, as a child I often lay awake and dreamed of the future, God and I together. I knew that when I grew up, He would have some special work for me to do—but not once did I think of missions. Often I thought of the great joy that would come into my girlhood days, and then the sorrow, when for some reason I



could not then fathom I should have to give it all up. In my life I had one great ambition and from the time I was about twelve years old I scarcely ever uttered a prayer that I did not make known my great longing to God.

One day I found myself grown up. My College days held more of joy and sweetness than was my share in life I think. At a Summer Student Conference early in my College life I heard earnest pleas for consecration to missionary service. My throat was too choked up to sing with the others "I'll go where you want me to go." I said in my heart, "Lord, I'm willing to go if that is where you want me to go, but I think you have work for me at home," although I tried to dismiss the matter by saying that God would make it plain to me if He wanted me for that kind of work, yet the matter kept presenting itself. When I returned home I asked my mother in fear and trembling, what she would think if I should be a missionary. She only said that while it would make her sad yet she would never oppose it, but it was a matter I must decide for myself.

For the next two years I maintained toward God the polite attitude "I am willing to go Lord if you want me to, but I don't think you want me to." So I continued to answer to other calls and to follow my own ambitions. In the meantime God had answered my prayers. I looked ahead and saw within my reach all that I had asked and more. But I heard my Master's voice saying "Here is all that you have asked, will you choose that or me?" My heart was broken, I lost interest in my ambition, and all but gave it entirely up. One day my chum brother was taken terribly and suddenly away from us. I learned then that he had hoped some day to go to Africa. The question weighed heavily on my heart again. I began to pray, but the more I prayed the more misery I felt. The heavens seemed turned to brass, my prayers seemed to strike the ceiling and fall back; God seemed to have disappeared from the universe. I had gotten to the point where I said in sincerity "Lord, only make plain to me Thy will and I will do it, will give up anything or go any place." But without positive assurance that it was God's direct and unmistakable will, I was not willing to leave other callings to take up a new one.

During the Summer I attended somewhat irregularly a church, other than my own denomination, and the minister so completely won my respect and trust that I called upon him as a wholly disinterested party to help me decide what God was calling me to do or be. As I left him, he said "I cannot say what you ought to do, but I feel that very soon God is going to make known to you His will, so plainly, that you will not doubt it." Some way I felt so too, and already my heart was lighter. I started home but contrary to my usual custom, retraced my steps and went down town for the evening mail. Upon reaching home, my father being away, my mother asked me to open and look over the mail, which I did. One letter was from a missionary in India voicing the urgent need of more missionaries, and enclosed was a leaflet on prayer, which I took to my room and read. As I read, the burdens

of the past two years rolled away and when I finished it seemed as though I had always intended to be a missionary. It was then just before my Senior year and I signed the student volunteer card. There were many deep and bitter waters to pass through during the next two years but never did I doubt that God had "chosen and ordained me that I should go." After my final appointment I learned for the first time that even from the beginning I was dedicated to the mission field.

"Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

## KOREANS IN MANCHURIA.

### THE PROBLEM OF THEIR EVANGELIZATION.

HARRY A. RHODES.

The Editor of the K.M.F. in soliciting an article on this subject has struck upon a larger theme than he perhaps realizes. It is a problem occupying the attention of at least two missions and two presbyteries in Korea. The size of the problem may be doubled by including the Koreans across the border in Siberia, especially in and around Vladivostok.

The extent of territory involved is enormous extending from the mouth of the Yalu on the southwest up across the Ever White Mountains to the mouth of the Tumen on the northeast. In this border land the Korean has found his way back into the interior on an average of 200 miles perhaps. Without a study of the map it is not a hazardous guess to say that the extent of territory involved is greater than all Korea. And it is almost all inaccessible territory. The Manchurian Railway cuts across the south west corner and the Trans Siberian Railway across the north east corner, but all between is an inaccessible wilderness except as junks work up toward the Ever White Mountain sources of the Yalu and Tumen Rivers. This expanse of territory together with its inaccessibility, presents a great obstacle to the evangelization of the population. Even among the Chinese it is the last territory to be reached. Not only so but in this inaccessible territory the Koreans are in the most inaccessible parts; they are not to be found, as a rule, along whatever poor highways the country affords; that land has been pre-occupied by the Chinese. The Koreans are back in the mountains and undeveloped lowlands. They are pioneers; it is the pioneer spirit for the most part that took them into Manchuria; as a rule, political reasons had very little to do with it.

In his native haunts in the midst of a restlessness increased by changing conditions and a grinding poverty, the Korean heard of a vast undeveloped section of country across the borders. Hope of bettering his condition gave him courage to cut away from his moorings; the "lure of the wild" beckoned to him; pioneer hardships at a distance, looked less fearful than present, near at hand, unbearable conditions and



so he pulled stakes, burned his bridges and plunged into a new country among an alien people for better or for worse. Generally it is for the better but not always so. Undreamed of hardships have to be endured; crops fail and whole colonies are plunged into starvation; plagues arise and scores die; thieves are rife in Manchuria and the Koreans are helpless; several families must live in one house; two or three movings are necessary before getting settled; old folks pine away; the weak of body succumb—it is a survival of the fittest, but the fittest as a rule may be said to better their condition if material things are meant.

As for their religious condition it would be like plunging into Egyptian darkness were it not for the fact that so many of them take light—the Light of the Gospel—with them. And this is just why the evangelistic problem in Manchuria has become so pressing. Were there no Christians then we might easily be in ignorance of, or overlook the large Korean population there. However, with enough Christians there to be seed for sowing our attention has been called to the field, and each investigation reveals it to be larger and more important than we at first thought. Any suggestion that our responsibility does not extend beyond the Yalu is of course not to be taken seriously.

In attempting to answer the question, "How best take care of the Manchurian work?" the writer's right to an opinion on the subject is based on the fact that during the last four years he has been in Manchuria and twice into the interior inside the pass; each year he has talked with officers from the Manchurian churches, and has discussed the subject with our workers there (one pastor, two helpers and one colporteur). Also he has heard the subject discussed in mission meeting and in presbytery, and for two years has made some effort to get special information on the subject.

Naturally the first attempt to care for the work was through Korean pastors and other native workers, with such supervision as the missionaries in the nearest stations such as Syunchun, Kangkei and the most northern of the Canadian Presbyterian Stations, could give. The workers are partially supported on the field and partially by mission funds. In certain cases the native Presbyteries support workers; the British and Foreign Bible Society supports a colporteur. All these workers are in the central isolated section of the territory in question, and under Kangkei Station's care.

At first the plan was fairly satisfactory until the work began to assume large proportions. However, but little mission supervision has been possible; a multitude of duties nearer at home demanded attention, the distances to our churches across the border seems twice as far as the same distance in Korea; only a few of the Korean Christians in Manchuria could be persuaded to attend Bible classes and officers meetings on this side the border, the reasons for which are not altogether political. The Korean traveler in Manchuria lives in mortal fear of robbers. For this reason and to please the Chinese, they dress in Chinese clothes and they don't like to appear in Korea in that garb. Recently, one of the Korean pastors in Manchuria in coming out to Presbytery,

changed clothes as he crossed the Yalu. However, in spite of all handicaps the work in Manchuria has developed rapidly. In Kangkei Station this last year we were amazed to find that in our part of the Manchurian field we have some thirty groups and over 2,000 Christians. Our workers there came out and plead for help. It became evident that we must give more attention to that part of our field. Unknown to us at the time, the missionaries of the Syenchun Station and of the Canadian Presbyterian mission were going through the same process.

It seems perfectly clear that as many native workers as possible, supported by presbyteries, and missionary societies, in part by foreign money, and in part by the Manchurian churches themselves, should be used. Also, it is admitted that better supervision by missionaries is an urgent need; this is called for because of the lack of organization; owing to pioneer conditions everything is in a state of flux and flow: Korean Christians moving into Manchuria come from different provinces and different denominations and hence have different ideas of church government and methods of work and need a co-ordinating head. Moreover, the presence of a foreign missionary among the Koreans will raise them in the estimation of the Chinese. Churches there have pleaded with us to visit them in preference to one of their own pastors and, for the above reason. The missionary of course could not be sponsor for the Koreans before the Chinese officials, but the fact that he is a foreigner, and especially just now if he happens to be an American, awakens the friendly interest of the Chinese at once, consequently they are more apt to look on the Koreans unto favor.

Now the practical difficulty of locating missionaries for the evangelization of the Korean population in Manchuria, is the fact that the Koreans are scattered over such a wide territory and the additional fact that no definite statistics as to the Korean population in Manchuria are available. No foreign missionary could hope to look after but a part of the field. The section opposite the Syenchun Station can be looked after by a man living in Syenchun as many of the places where the Koreans are can be reached from the railroad. The section opposite the Kangkei Station can be given a certain amount of supervision from that station, but the centre of that section is 150 English miles from Kangkei, at Tunghwahyen, and requiring very difficult overland traveling to reach it. However, until a station can be opened, one man ought to be sent to reside in Kangkei. It does not seem practicable to try to work the above two sections from the same centre.

As to the policy of opening stations for Koreans in Manchuria, it may be said in the first place that the Canadian Presbyterian Mission even with small force felt compelled to open a station in their section opposite the Hamryung provinces at Yongjung. They also have been given charge of the work in Vladivostok. The attempt to man that difficult field with Koreans failed; it would have been much wiser to have opened a mission station in Vladivostok from the first. Not even Russia could browbeat a company of English or American missionaries; but Koreans had little chance.

The uncertainty as to the Korean population in any given section of



Manchuria makes missions hesitate as to what policy to pursue. Not long ago a Korean gave the writer what was supposed to be definite statistics. He said there are 208,900 Korean houses in the three provinces of Manchuria, which means over a million people. But even a million people scattered over too wide a territory as aliens in the midst of many times their number of Chinese would not make good missionary soil. The question is, are there enough of them grouped together within a given territory to be reached from a given centre; this is the information we are trying to get for what is known as Sokando, the district in Kangkei Station's field, and into which there has been such a migration recently. The Chinese officials are not much on statistics and it is not easy to get what they have. The Koreans think the Korean population is immense—two or three hundred thousand—but of course their idea of "many" and two or three hundred thousand may differ widely. If the same ratio of the Christian to the non-Christian population, exists as is found on the Chosen side of the upper Yalu, the Koreans, estimate may be fairly accurate. On the Chosen side there are 3,000 Christians to 200,000 population; in Sokando there are over 2,000 Christians even the most conservative estimates made by missionaries do not run below 100,000. But even so, at the present rate of undermanning mission fields, 100,000 people calls for at least one missionary family, and considering the isolated widely scattered field, two families should be sent.

If two families are sent they could live in the centre of the district at Tonghwahyen; if but one family is sent the place of residence must be either in one of the two Scotch Presbyterian Mission stations 100 miles to the west or to the north west, which would be a little better than residing in Kangkei so far as the work is concerned, but undesirable in that it would cut off the family sent from their mission.

As yet there seems no feasible place for taking care of a large section of territory in the Southern part of the Kirin province, opposite Huchang and Chasung counties in North Pyeng Yang province, and opposite Samsu county in South Hamryung province. The map shows twenty-four valleys in this section leading into the Yalu. I recently met men who had been up many of these valleys and they report large numbers of Koreans in each valley visited. Some Korean Missionary Society ought to send an evangelist into this section.

It seems clear that any adequate attempt to evangelize this large Korean population on foreign soil should be along the lines here indicated. There are many difficulties in the way, but they are not insurmountable. Strategically the territory in question does not seem important, but who knows! The final map of the Orient has not been drawn, and besides our commission is to go into all the world, the Gospel must be "preached to the whole creation."

---

## REMINISCENCES OF A COLPORTAGE TOUR.

(CONCLUDED.)

MR. THOMAS HOBBS, SUB-AGENT B. &amp; F. BIBLE SOCIETY.

Among other places we visited in Kando was Cook Jagga—a Chinese town about 13 miles from Yong Jung. Here we stayed at a Chinese inn, the proprietor, however, was a Korean. We were unable to get any sleep during the night; immediately we had extinguished the light the rats began to frolic about, and continued to do so until daybreak, when the roosters on the window sill began to crow. Loss of sleep however is insignificant in comparison with some other experiences which are met with in Korean inns. We visited the surrounding villages before returning to Yong Jung and circulated many volumes of God's Word.

The Canadian Presbyterian Mission has secured an excellent site at Yong Jung, and two Missionary residences are in the course of erection. Mr. and Mrs. Barker, who have been there alone since the opening of the Station are now joined by Mr. and Mrs. Proctor and Miss Smith. North Kando is a big field, and a great opportunity, but presents difficulties which need tact and wisdom in dealing with them. We pray that the devoted laborers in that field may be supplied with all that is necessary to build up the true Church of Christ.

In Songjin the fort is held by Mr. A. R. Ross, and the Misses McCully; Dr. and Mrs. Grierson, who have done many years of hard and fruitful work at that Station, are on furlough. When we arrived Mr. Ross was in the northern part of his field, and had already been away about five weeks. For a few days we enjoyed the restful home of the Misses McCully while we worked Songjin and the surrounding villages. Afterwards we set off to meet Mr. Ross, who had with him three colporteurs from the northern field. When we returned to Songjin Mr. Ross had been away on tour, seven weeks.

One night on this trip we had a strange experience. By some misunderstanding we failed to stop at the inn where we had arranged to spend the night. Darkness came on and we did not know the way. One of the colporteurs who knew the district had fallen sick and dropped out. The roads were indescribably bad, but there was no course open to us but to go forward. About two hours after dark we arrived at a small hamlet. The cook, who had gone a little ahead had secured us a room for the night, but as that left some of the colporteurs without sleeping accommodation we decided to let them have our room and do the best we could. Our supper was prepared in the kitchen, and we sat down to the evening meal. It was a scene I shall not readily forget. At one end of the room the oxen were feeding; the innkeeper squatted in front of the fire smoking a long pipe; the women folk were busy preparing the tables of rice and handing them past us to the Koreans, while the cat was making an earnest endeavour to become acquainted with our food boxes. After supper a room was found for us near by, which was



one of the dirtiest and most foul smelling I have ever seen. The paper was torn from the door leading to the kitchen, and a group of dirty little urchins stood there watching our proceedings. Doubtless they were disappointed when we extinguished the light and lay down to wait for the morning. My helper and part of the colporteurs did not arrive until after 9 p.m. On finding out that we had not stopped at the appointed place, they set out to find us in order not to interfere with the arrangements for the following day. In spite of this I did not hear one word of complaint and the next morning every man was ready for work as usual.

The population of Songjin is small, but the Church work is encouraging. The heathen Sunday School is one of the best I have seen. On the Sunday afternoon we were there, quite a large number of the children recited the first Psalm. The behaviour in the school was excellent, and the interest high.

Hamheung (our next halting place) is a large city in which an important work is being done. The big Church is an imposing building, and has a good congregation, although it has suffered through emigration to Manchuria. Another new Church has also been erected in a central position, and the congregation is growing. In addition to the Church work, there is a Boys' Academy and a girls' school. There is also a hospital where Dr. MacMillan is doing a work that is much appreciated. Mrs. Hobbs paid several visits to the hospital during our stay in Hamheung. She told me of one poor woman who came and pleaded with Dr. MacMillan to perform an operation, and when she told her that it was too critical for one doctor to perform alone, she pleaded with Mrs. Hobbs to try and persuade the doctor to perform it.

Mr. McRae and Mr. and Mrs. Robb did all that was possible to make our visit pleasant and profitable. Mr. McRae had just returned from a country trip when we arrived, and left again before we came away. Although Mrs. McRae and the children are away in the homeland he goes bravely on with the work that the master of the vineyard has entrusted to him. In order to obtain the best results from the efforts of the colporteurs, a party of volunteer workers was organized to follow up the work. I trust that the harvest will prove that much of the seed fell on good ground.

We arrived in Wonsan a few days before Christmas, and were entertained in the home of Mr. and Mrs. C. T. Collyer. The day after Christmas we left with a party of colporteurs for the northern part of the field. After about three hours journey on a steam launch we arrived at our destination—or as near as the launch could travel, as the river up which it usually sails was frozen. We ran up alongside the ice, which formed the landing stage. Our baggage, books, etc., were loaded on a sledge and conveyed the rest of the way. In this district it somehow got rumoured about that we were round for the purpose of cutting off top-knots, and consequently on entering one village we saw all the men folk running up the the mountain side; when they were assured that we were not on a hair-cutting expedition they came down and bought our books.

At Yong Heung—a county town—the Lord especially blessed our visit. During one day we sold 1,750 copies of the Scriptures, and on Sunday evening at the close of the service our hearts were gladdened by several people deciding to believe. New Year's Day was also spent at this place, and one of the Christian brethren entertained us at the midday meal. A special table was prepared for me which consisted of a basin of soup, a large bowl of rice, a whole chicken, 8 eggs and a dish of pickles.

On the return journey to Wonsan we had to travel 16 miles through a blinding snowstorm. We were afraid that the launch would not be able to travel, but were pleased to find that it was running as usual. Planks had been temporarily fixed for passengers to walk along to the boat—the ice being considered unsafe. Mrs. Hobbs had just stepped into the boat when the plank gave way, with the result that a Korean man got a cold bath. We arrived safely at Wonsan which only left us two days journey to reach home. Mr. Foote has charge of the work in this field, and although his wife and children are in Canada, and he himself is in very indifferent health he is bravely sticking to his post.

The Canadian field is certainly a large one, the harvest great, and the labourers few, but the Lord of the harvest has recently sent other workers into the vineyard, and yet there is need for more.

---

## ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN KOREA.

A. G. ANDERSON, M.D. (OFFICIAL REPORTER.)

The thirtieth annual conference of the Methodist Episcopal Church in Korea opened on the morning of June 3rd at Chong Dong church, Seoul, with the observance of the Lord's Supper. We were honored by the presence of Bishop Wilson S. Lewis, D.D., LL.D., of China, who had been appointed by the Board of Bishops to preside at this conference, conjointly with Bishop Harris. He came not merely to the conference session but arrived on the field a month before conference, visited every station, consulted with the District Superintendents, held private interviews with each missionary, held conferences with each station as a group, and studied the work thoroughly in all its aspects before conference began.

The usual business was done and reports were read by the District Superintendents, which were interesting and encouraging, telling of revivals in various places during the year, and of signs of progress in various lines, for which we are thankful and give glory to God. A few statistics reported are as follows: Probationers, 9,828; full members, 10,951; total adherents, 43,204, a gain in the last of 9¼%. The total receipts on the field (including money received from missionaries toward pastor's salaries, but not money received from abroad) was \$30,984, a gain of \$5,279 or 17%. The enrollment in boy's day schools is 4,557, an increase of 1,109 or 24%, the enrollment in girl's day schools is 3,025, an increase of 585 or 19%.



The appointments have already been reported to the "K.M.F." so we omit that here, but we shall call attention to the increase of our force of workers. Rev S. K. Dong returned to Korea after an absence of 10 years in Hawaii and America, where he studied in several schools and in 1913 graduated from Garrett Biblical Institute. He was well thought of in America and has proven his sterling qualities by faithful itinerating during the last 6 months in one of the most hilly and poverty-stricken parts of Korea, and has endeared himself to the hearts of the people. Rev. U. S. Kim also returned to us after several years of study in America and has proven himself a man of God, leading revival services of a most genuine type in place after place since his arrival. Fourteen choice young men were admitted to probationary membership in conference, all of them having passed thorough examinations and having served the Church under the supervision of District Superintendents and been recommended in regard to character and experience. Seven elders and five deacons were ordained. Rev. Choi was made District Superintendent and given a newly created district, the Chemulpo District. This shows how the Korean brethren are qualifying for positions of trust and leadership, and our policy is to give them all they are capable of doing. Bishop Lewis said, "Don't go around holding quarterly conferences if you've got Koreans who can do it better than you can," laying stress on using Koreans wherever possible and limiting the missionary's work to that which cannot be done by native workers, thus bringing about greater efficiency and a saving of money. Several new missionaries have arrived during the year, Miss Blanche Bair, Miss Margaret Hess, Miss Charlotte Brownlee, and Mrs. Ruby L. Krooks. We are rejoicing over the return of Mrs. Noble to her work in Korea and are looking forward to the early return of Miss Estey, who has regained her health and is ready to come back.

Among many things, two appealed especially to Bishop Lewis, one of them being Paichai Middle School for Boys, the other being the Wonju District. Recently, and without a suggestion from the missionaries, the boys of Paichai subscribed over 6,000 *yen* (\$3,000) towards a new school building, most of it being in labor the understanding being that any one who fails to live up to his promise will not be allowed to graduate from the school. Mr. Hugh Cynn, the principal of the school, represented the cause of Paichai so effectively at conference that a sum of 4,000 *yen* (\$2,000) more was raised on the spot, contributions coming in from both Korean pastors and foreign missionaries. Plans are being laid for securing more funds and we shall all be disappointed if we do not see a new building within the next twelve months. A new residence also will be begun at once at Wonju and hurried to completion. The Wonju District was divided into an eastern, Kangneung district, and a western, Wonju district, Rev. Pak Wonpaik being District Superintendent for both, and Rev. An Kyungnok, during the past year missionary on the Wonju District and supported by the Pyeng Yang Academy, was appointed District Evangelist on the Kangneung District. He did a work last year which few could equal and proved that he is one of our

best workers ; he will be a strong factor in the work on the coast. Plans are also on foot to raise funds for a new church building at Wonju.

It will interest Christian workers in Korea and the Church at home to know that Bishop Lewis considers Korea the key to the work of the Kingdom in the Far East. The Korean, in contrast to the Japanese and the Chinese, is preeminently spiritually minded and endowed by GOD with faculties for perceiving spiritual things. The Bishop feels convinced that the Korean people will be used of God to deliver a spiritual message to the yellow race, that it will be their privilege to translate spiritual things into suitable words and into life, thus becoming a missionary force in the evangelization of all Japan and China.

The devotional features of the conference were of such a character as to mark the conference one of the best in the memory of the Mission. Every morning at 10 : 30 Bishop Lewis delivered an address, dwelling chiefly on the Death of Christ, the Resurrection and the Gift of the Holy Spirit. Sunday morning the churches of Seoul united in worship on the campus of Paichai Haktang and listened to an inspiring sermon on " Faith." The messages were suited to the needs, and we trust that the whole corps of workers may be filled with the Holy Spirit and endued with power for service.

---

## CIRCULATING SUNDAY SCHOOL PAPERS IN TAIKU.

M. WILLIS GREENFIELD.

The problem of supplying Sunday School papers to the Country Churches is aggravated by the bad postal facilities of the interior and by the people's inability to comprehend the principles of business done by mail. Heretofore when it has been left entirely to the local churches to manage, it has very often meant insufficient supply of lesson helps, and quite often, no supply at all. This has resulted in disorganized Sunday Schools, no teaching in separate classes, and the lesson preached by one man to the whole church body at the regular afternoon service.

These are just some of the conditions that led us in Taiku this past year to take up the matter of circulating our Sunday School papers and to commit the oversight of the work for the whole station territory to one missionary. The graded lessons of the past year had helped to disrupt the schools where there was not a well established organization to handle them. Accordingly we adopted one lesson course in the Gospel of John for all the churches in our whole field. We wanted every church on the subscription list. By getting all the churches' orders handled in one centre we saved a few pennies a copy on discounts for large orders, to help out the churches' poverty in another famine year. With just one paper we could solidify the organization of class teaching in the Sunday School. It greatly simplified the training of the teachers to have them all working at a common lesson which could be taught with full efficiency



and best economy in local teachers' classes, or district Bible Classes, or station Bible Institute.

So as early as June, last year, we discussed plans, at the meeting of all the helpers of the station, to collect orders and money for the coming year's lessons thro the summer. When we met again in the Fall we would send in our orders ahead of time and secure the best discounts. But, as usual, when we did meet in September, many orders had been forgotten. It was necessary for each missionary to take up subscriptions again at each church on his Fall visit. Then to save the situation we made an estimate for all the circuits and got the Seoul Sunday School paper office to send us a thousand copies, discounted for cash sales, to be distributed at the Winter class just before Christmas in December.

It was a new experiment having our big winter station class in December. But it beat all records for interest and despatch of the year's business, and plans for the new year's organization. All our churches from the whole of the Station's wide territory were in thro their officers and representatives and the Sunday School papers went like hot cakes. We had to order some three hundred more copies and with the usual prompt delivery the extra copies came from the Seoul office before the class was over and our helpers and leaders returned to their churches bearing in their own hands the needed lessons for the first half of the coming year. The result of the experiment had fully justified our expectations. The churches were furnished as never before with the needed Sunday School supplies.

Of course we had to advance some money. Cash payment had to be made to Seoul. Some brethren had come with scant funds. Supplies were advanced to responsible helpers according to needs. But to-day these accounts are long since squared. The Korean Christian is not without a sense of honor in business in the meeting of acknowledged obligations.

It was an experiment for us in Taiku and of course we made mistakes. The biggest was in overlooking the concern of the Church Book Room in the undertaking. They had never handled the business on such a large scale before, but our venture had deprived them of their usual small share in the business and they had some ground for complaint. Another year they can handle the venture for all, and out of the churches' supply on such a large scale they can acquire a lot of business experience and some appreciable profit.

It's an experiment worth trying in any place where the problem exists that confronted us. What is nobody's special concern must be made somebody's particular business. The Tract Society is ready to attend to business on good terms and splendid dispatch. The Churches need the supplies. It is for the missionary to see that the middle man arises to meet this need from the abundant supply ready to hand. Some thirteen hundred copies is a small beginning for over one hundred and eighty churches. But its only beginning and we hope to still further the Tract Society's profits another year. And there is a ministry in the development of business sense in the character and spirituality of the country church's life.

## ANNUAL MEETING OF THE EDUCATIONAL ASSOCIATION.

R. O. REINER, SECRETARY.

The eighth meeting of the Christian Educational Association of Korea met in the chapel of the Union College Building in Pyengyang, June 25th and 26th. Considering the distance to be traveled for such a short meeting, and the number of other engagements demanding the attention of educationalists, the attendance of twenty-five was exceedingly gratifying.

The chief features of the meeting were the discussions on primary school work, and on industrial departments in Mission Academies. On the first, a committee was appointed to make recommendations, the following receiving the sanction of the Association :

1. That each Mission be urged to appoint one or more Superintendents of Education who shall make every effort to supervise the primary schools and bring them up to the standard course prescribed by the Senate.

2. That these Superintendents be requested to prepare graduation examination questions for all schools in their territory, and to conduct examinations somewhat on the plan pursued by the Senate ; each Superintendent to be free to conduct the examinations in whatever way he sees fit.

3. That the Superintendents attempt to hold District Conferences in their territory, lasting two or three days each, at which time teachers, officers of schools, and others interested in school work, may meet and be instructed in the primary elements of school control, of discipline, and of instruction.

The absolute necessity of more effective supervision of primary schools was reiterated again and again throughout the meeting in no uncertain tone, and the greatest concern was expressed for the future of our schools if permitted to continue in the present disorganized way.

Persistent advocacy of more industrial work in our Academies is beginning to bear fruit. Not a single dissenting voice was heard this year to the proposition to enlarge the industrial feature of education. The question as to method of procedure, occupied considerable of the attention of the Association. While but one motion prevailed with regard to this work, its meaning was significant of a marked change in the attitude of the majority of educationalists in the country. The action was as follows : " We recommend that the Senate be requested to prepare an Industrial Course which shall lead to a diploma to be given by the Senate."

The Association was happy to have present Mr. Ohta as the representative of the Bureau of Education of Chosen, and his felicitous remarks were much appreciated by all who were fortunate enough to hear him.



The officers chosen for the coming year were as follows: For President, Mr. Koons; for Vice-President, Mr. Becker; for Secretary and Treasurer, Mr. Wasson. All communications in the future should be addressed to Rev. A. W. Wasson, Songdo.

## FOLKLORE.

M. S. T.

"Once upon a time there was a Korean bachelor farmer who lived all alone with his widowed mother.

One day as he was plowing, in his field he sighed and said in a depressed lonely way; "Oh! who, who will eat of this grain, when it ripens, with me, with me?" Out of the silence came a wee small voice "Why me, me. I will eat it with thee, with thee. Who do you suppose will eat it with you?"

The old bachelor was startled and though he looked all around there was no one to be sure, so he sighed and said again: "Oh! who, who will eat of this grain with me, with me?" and again came the answer from under the bank by the side of the field; "Why me, me, I will eat it with thee with thee, that's who will of it with thee. Who do you suppose will eat of it with thee." He went to look but discovered no one, but turning a large clod of earth there came to view a large nice snail which he picked up took home and put in a nice earthen basin of water.

After this whenever he and his mother came in from their work they found their food nicely prepared and ready for them to eat. This did not continue very long before this bachelor decided he would have to find out who was doing all this for them; so, one day he hid himself to see, and lo and behold that snail became a beautiful maiden who proceeded to prepare the food as before, so he rushed out and grabbed her and begged her to become his bride which she consented to, and never again did she become a snail.

She continued to prepare his food and serve it at the house or carry it to the fields, when he worked too far away to come home for his dinner.

One evening he told his mother that the magistrate was to pass there on the large road to-morrow so she must send the beautiful maiden by the small path through the woods and fields, for he knew full well that if the magistrate saw this beautiful maiden he would steal her. The mother told him not to worry wasn't she able to take it herself.

The next morning when the food was ready the girl said to the mother, "Isn't it time you started with the food?" The old woman answered: "Why should an old woman like me carry it when there is a young one like you here. Take it and be sure to go by the big road as the magistrate comes by the small one. So that beautiful maiden started out with the food on her head but not far had she gone before she heard many voices coming, so she slipped round behind some bushy trees

and hid, or tried to, but she was so very beautiful that a light shone from where she was hiding so that the magistrate seeing it sent one of his serving men to see the cause of it and he came reporting that there was such a beautiful maiden hiding there that a light shone from her. Ha! What's that you say, it can't be true!" So he got out of his chair to go and see for himself when it was even so as had been told him. He took the maiden, put her in his chair and, he walking, took her to his home.

The maiden's husband there in the field waited and waited, until he became very much worried as well as hungry and went home to find that his beautiful wife had started long ago to him with the food by the great road. He loved her very truly so he grieved and grieved until he died of a broken heart, and as the breath left his body a beautiful green bird flew out from his chest.

Now at spring time when the wind blew softly and the sunlight fell warm upon the earth, this magistrate sat in his palace with the maiden and had opened the doors, when there came this beautiful green bird fluttering in and out of the room just chattering and chattering, calling to the maiden by her name. The magistrate said "What can be the matter with that foolish bird" for he understood not what the bird was saying. The maiden said "It is the man who is my husband who has died of grief and turning into this bird has come for me." Then the magistrate built them a beautiful small house out under a wide spreading tree and told the maiden to go and live with the bird, which she did until one day she too died and turned into another green bird and the two of them flew off together, and I am sure are still living by the banks of the stream at the foot of a mountain as that is where I caught a glimpse of one of those beautiful glossy green birds as it flitted across the water among the varied colored leaves with which Autumn clothes the trees.

---

## BREVITIES.

### MEDICAL.

#### A NEW FATHER.

The first day I opened my dispensary they brought "Nena" to me. The Koreans all said there was no hope for her, she had been ill for such a long time and was getting worse. I found that she had a bad abscess, which I opened in several places and then washed out daily and she was soon recovered. From that time she called me "Father," and her parents called her mine; according to the Korean saying, "He who saves your life becomes a new father to you." I have been called to another place and since I left, Nena has been called to the heavenly home. There was no doctor there to take my place.

#### THE WONDER OF CHLOROFORM.

The old Grandmother played with the baby boy and he put his tiny fingers in her toothless mouth and suddenly pulled down; the mouth



came open and stayed open for thirty-four days—the jaw was dislocated. The Korean doctors gave her medicine to eat, and medicine to plaster on, and stuck in their needles and still she got no better, not even a little better! Finally the foreign doctor was tried. He gave her Chloroform and she went to sleep; when she woke her mouth was shut—it was too good to believe! Her hands felt all over her jaw and mouth and a mirror was requisitioned to confirm the reality of the cure; she worked her jaw and it would shut! Great was her joy and wonder at her cure by the foreign doctor.

#### PERSECUTED.

Mrs. Hong came to our little dispensary and was treated and helped. It was there she first heard the gospel and she believed with all her heart. She learned to read and began to talk to her friends about the good thing that had come into her life—she was so happy! She entreated her husband to come to church and join but he found it would mean a new kind of life for him and he would not repent. He turned persecutor; he got him a concubine and gave his wife the alternative of home her son and all, or Jesus. She could not abjure her Saviour and was driven from home, not even being allowed time to gather her own clothes. She found friends in her distress and now she is just ready to graduate from a Bible school and go out as a Bible woman to help her sisters. Her husband has never relented but she is happy in her Saviour's friendship.

#### A BEAUTIFYING OPERATION.

He would have been a nice looking boy but he had a "hare-lip;" and he was at a marriageable age. So he came to the missionary doctor to be cured. He went home with a "new" lip and when another missionary visited his village a few weeks later he had already been married. Varied are the results of medical missionary work!

#### A HABITATION OF CRUELTY.

There came to the dispensary a few weeks ago a mother and child: the baby was suffering from disease of the eyes of a most serious nature. I explained to the mother that with treatment the baby would recover, and that without treatment it would become blind. She was a mother and desperately anxious to attend regularly, or rather, to remain in the town instead of returning to her distant village, but said she could not. We used every persuasion: but she could not stay. She had come in to the hospital in direct opposition to her husband's orders. For many days she had wanted to come, but he had forbidden her: at length when he was away from home she had seized an opportunity. We used every argument to support her inclination to give the child treatment; the hospital would be responsible for food and treatment without charge. We would let the husband know that blindness stood before the child, were it not treated.

So crushed was the woman that there was scarcely bitterness in her voice when she explained that though treatment were free and blindness inevitable the father would care not at all : The baby was a girl, and a girl baby is cheap.

I would not have you think that this is a universal or even very common attitude in Korean, but when such a tragedy as this is brought to one's notice there is at best this to make one glad that one is in a business whose work it is to fight this cruel dark spirit of bondage.

## NOTES FROM PYENG YANG.

C. F. BERNHEISEL.

The city of Pyeng Yang has come to be quite a missionary educational center. There are at the present time in session here four institutions whose interests concern not merely the work of this Station alone but of a goodly number of other Stations of the Presbyterian Missions.

First comes the Theological Seminary with nearly two hundred students from all over Korea. This brings also a number of missionary teachers from other Stations who are with us as valued guests for from six weeks to three months each year. Both students and Faculty give much appreciated service in the conduct of the regular weekly meetings of the various churches. A number of the theologues are assigned to each of the city churches for special work either in teaching in the Sabbath Schools, or preaching in the streets and homes or pastoral visitation. Thus they are enabled to put into immediate practice the theories imparted to them by their class room instructors. During the last of the three months of instruction a course is arranged for graduates of the Seminary and many of the men in the active pastorate are glad to avail themselves of this opportunity to continue their studies. Having been used for many years to attend classes for the study of the Bible they find it difficult and inadvisable to break off suddenly after they have taken up the burden of the pastorate.

The second institution is the Woman's Bible Institute. The local ladies are assisted in this work by some of the single ladies from other Stations. The term is for two and a half months and this year there are nearly two hundred women in attendance, many of them coming from distant portions of the country. Only selected women are permitted to pursue this course. Many of them are Bible women and evangelists. Many more are Sunday School teachers. In fact, only women who are actually engaged in some form of church work or are looking forward to that work are admitted as students. Thus many women who apply for the privileges of the Institute are refused admittance. Many of the women are often heard referring to the Institute as the Woman's Theological Seminary. It is needless to say that, as good Presbyterians, we do not encourage such nomenclature.

The third institution is the Union College and Academy. With the



recent exodus of our Methodist brethren with their students the term "Union" seems to have dropped out of the title though it still remains engraved in stone over the front entrance of the building. Though the parties to the union may change many of us hope that the institution may still continue to wear its present title. It has now the largest enrollment in its history, there being at the present writing seventy-one students in attendance. Mr. W. P. Parker of the Southern Presbyterian Mission has recently joined the College faculty. Eight fine, young Christian men will be graduated in June.

The fourth institution is the Union Woman's Academy. This institution has about 185 students in attendance at the present writing representing the Methodist and Presbyterian Stations. A class of 12 was recently graduated and 5 others given certificates of work done. Just before commencement the graduating class gave a dinner to the foreign community and a limited number of the local Korean Church officers. It was pronounced by several to be the best Korean feast they had ever attended. The Domestic Science Department of the institution must be in a highly efficient state to produce such culinary artists. It is not surprising that several of the graduating class were soon married.

Everywhere throughout the country districts of this Station the church has taken on new life and activity during the last few months. During the last two or three years of special stress through which the church has passed there was a marked cessation of that aggressive evangelistic effort that had always been such a characteristic of the Korean church. Happily that period has passed and once again the church has begun to feel its responsibility for the evangelization of its unbelieving neighbors. This spirit was largely revived by the Bible classes that were held in almost every group during the last winter. The fires there kindled soon burst into flame and the Christians went forth with burning zeal to preach the ever-blessed Gospel. The response has been most remarkable. Many converts have been made and are still being made. Everywhere the spirit of hope and victory and rejoicing is abroad in the church.

Some weeks ago a Preaching society was organized in the Fourth Presbyterian Church here in Pyeng Yang. Many members joined it and after the Sabbath afternoon service they go out into the district contiguous to the church and preach on the streets or in the homes or wherever they can obtain a hearing. Their efforts have been greatly blessed. At every service since, there have been professions of faith, sometimes as many as twenty on one Sabbath.

Recently two old ladies who have spent most of their time for the last several years travelling as evangelists under the direction and support of a local Missionary Society left for the most distant point in this province, 170 miles from here, to be gone six months on an evangelistic trip. That part of the country is so distant and inaccessible that it has been much neglected but recently a start has been made and now these two devoted sisters are going to give six months of their lives to living and preaching the Gospel to their unbelieving sisters there.

An elder in one of our large country churches felt the call to preach the Gospel in the regions beyond so strongly, that he made provision for his family and then left for distant Maingsan County to be gone a year. He went on his own responsibility, with no financial supporters back of him, but like the Apostle Paul, will support himself with his own hands, doing what work is necessary to meet his needs while he gives his principal time and attention to preaching the Gospel.

Thus is the faith propagated. Thus are believers won. Thus are churches established. Thus is Korea being redeemed from darkness to light, from ignorance and superstition to the glorious liberty of the children of God.

## NOTES FROM KWANGJU.

J. V. N. TALMAGE.

I am the member selected this month to write to the *Korea Mission Field*, and being a poor writer I will deal leniently with the victims that may have to read this article, and will make it as short as possible and yet do my full duty according to the orders of the station. I will tell, as best I can, what I know about the Boys' School at Kwangju. The name of the school is "The School of the High One." This school was started soon after the missionaries arrived in Kwangju, first in temporary quarters, but in 1910, moved into its permanent building. The edifice cost \$4,000 and contains 8 large class rooms and an office. In 1912 a dormitory was built at the cost of \$2,000. The dormitory has 12 sleeping rooms in the native Korean style, the flues from the kitchen running under the floor.

The school has at present 9 grades and we shall add a tenth on the first of the month. The native church conducted the primary school until last year, when it ended in a row. There were several undesirable features connected with that management, and it was thought best to take over the school and after some years to give it back for a fresh start, and so avoid the pitfalls of past experience. The native church in the meantime, being relieved of that burden, is pressing forward in other directions. This primary school has been conducted by the Mission, and taught by two well qualified persons.

In the Grammar School and the Special, or 9th grade, we have four teachers who divide up this work, each teaching certain subjects. Some of these grades are very small having in one case, only three boys. This is what we would naturally expect in a new school. But these three boys require the same machinery that a larger number would, and study the subjects as laid down by our Education Senate and the Japanese Government. The entire School roll is at present only 78, including the Primary School.

My predecessor, Mr. Knox, had the literary part of the school well organized and it has been continued much as he left it; but this year I have organized an industrial department as an integral part of the school.



Dr. Wilson had built up as a side issue, several departments for teaching the boys trades, but as there was considerable division of opinion among the missionaries as to how it should be conducted, it had never been adopted as an integral feature of the school. To Dr. Wilson must be given the full credit of introducing into the schools of our mission the industrial feature which has now assumed large proportions and is commanding a great deal of thought. An education in the old Korean sense of the term, involving dislike for work, seems in our view to be time wasted. We are already oversupplied, in our Christian constituency, with educated men too proud to work. To help a boy who is too poor to attend school by giving him a certain quantity of rice free during the year, is to produce a graduate who must lean on the Mission throughout life. Our present aim is different. We help boys only as they actually earn, measured by the work of the ordinary laborer. The hours for the work are from three until dark in the afternoon. The boys are paid for this from 3 *sen* to 13 *sen* per day ( $1\frac{1}{2}$  to  $6\frac{1}{2}$  cents gold) according to their size and usefulness. This work is anything that comes along, digging, carrying loads, farming, carpentering, etc., etc. Beside this paid labor furnished as a help for the boys who cannot afford to pay their way through school, we have what is known as the industrial training department for which no pay is given but for which a small fee will be collected from the first of the new school year. This will be eventually a regular course beginning at the third grade of the primary school and extending through the special school. I have not yet planned the entire course, but it will include eventually courses in farming, straw, plastering, wood-work, iron, tailoring, weaving, and perhaps others. It is not our aim to give anyone a thorough training in any department, but to teach the boy the dignity of labor and to enable him, with a little extra training, to adopt the trade of his liking. Those boys who go back to farming will have some idea how to repair their own houses and those who preach and teach will not be ashamed to cultivate a little farm with their own hands. I trust that many of them will go back to their churches not to be a financial burden, but to be leaders in the young church, financially independent, and teachers of better methods. How this will eventually work out we cannot say yet, but we are hoping for better things than in the past. The customs of the East are hard to change, and whether this method will break down that one which views the educated man as a "learned loafer," time will tell. This enterprise is just begun, we have not all the departments, but we are gradually getting things started. The boys who have completed their course in carpentry will have an opportunity to help themselves financially after school hours in that department which commands better wages than the ordinary coolie labor.

We are somewhat handicapped in this work just now by the lack of an industrial building. I am hoping that we can secure funds for putting up such a building, soon; even a 1,000 *yen* building would meet our need for some time to come.

My method of making the boys work more, and stopping free rice,

with a slight rise in the fees collected, caused all the dormitory boys to go home, but they are all back again, happier and wiser.

The above method has doubled my work for it is far easier to give out a little free rice at the end of the month than to be always on the alert to get work for the boys and to keep the boys to the work, for a boy is a boy the world over, we would rather play baseball, with sweat rolling down his face, than do even an easy piece of work.

I ask your interest and your prayers in this small effort to develop practical manhood in those who later will be leaders in the Korean Church.

---

## NOTES FROM HAIJU.

JANE BARLOW.

From March 9th to 14th, Miss Snively held a general class for the women of the city, taking as a study "Spiritual lessons on the Cross of Christ, with introductory studies on important divisions of Scripture." Though many of the women were unaccustomed to study, they did well, and there were one or two cases of young women who have developed in a most encouraging manner. At the close of the class there were many testimonies to great blessing received through the study of the deeper meaning of the Cross, which indeed could not fail to produce such results.

Following upon this, there were two weeks of special services, beginning March 31st, and conducted by Mr. Kim, the Korean Evangelist. The sun-rise prayer meetings were well attended, especially on the women's side, and at 10.30 there was a daily Bible reading, followed by prayer and testimony, in addition to the evening services. After the first week especially, it was a time of great searching of hearts, and an added proof that "The word of God is powerful, sharper than any two-edged sword." The evangelist was very clear on the primary importance of confession of sin, restitution, and the need of a clean heart. From the Korean pastor downwards, office holders, Bible women, church members, and pupils in the schools, all obtained new light on what the Christian life really is, and testified to blessing received. At Yunnan and Paikchun similar services followed, and at the former place the sense of sin was so great that in many cases it became quite intolerable, and the meetings were prolonged until past midnight, that the blessing might be obtained.

The District Conference was held in Haiju, commencing May 8th, when a goodly number assembled from all parts of the district. Rev. C. D. Morris presided. In the evening Rev. B. W. Billings addressed the Conference on the important subject of "Education." The address was excellent and listened to with a great deal of interest. On the following day the regular work of the Conference was again taken up, and reports were given by the foreign workers, preachers and leaders. There were most encouraging reports, showing progress in all parts of the district. At the close of the Sunday morning service Mr. Tanaka,



Vice-Governor of Whanghai Province, and Mr. T. Murakami, Commissioner of the Chosen Government General, addressed the Conference. Mr. Murakami showed a good knowledge of the Korean language and spoke well on exhorting the Koreans to greater industry.

On the 11th, Bishop Lewis, Dr. Sheets and Mrs. Sheets and Miss Watt and Dr. Noble arrived—truly a unique event in the history of the station. Bishop Lewis preached in the evening to a large congregation, and the following morning presented certificates to the local preacher and exhorters. His earnest and deeply spiritual address on the Baptism of the Holy Spirit will long be remembered, and it was indeed a privilege to have his presence at the Conference.

## CHILDREN'S CORNER.

### LITTLE TEMPLES.

A. I. LUDLOW.

A few years ago, while travelling through China a little temple was visited. Over the door these words were written which translated read, "This is a little temple but a great god dwells in it."

The Bible tells us that our bodies are temples in which God has agreed to dwell if we will permit Him to enter. Many a boy and girl will say I am so little and God is so great how can He use me as a temple in which to dwell. Several years ago a little gypsy boy united with the church and when one of the members was asked who joined the church to-day he replied, "No one but a little boy." However, this boy afterwards became one of the church's great evangelists who has led many thousands into the Kingdom. Almost every great man or woman was once a boy or girl in whose heart God entered and made it shine.

The hymn writer, P. P. Bliss wrote a song entitled; "Let the lower lights be burning." The thought was suggested by an incident which took place in one of the harbors on Lake Erie. At the entrance there was a light-house with its great light, but along the break-water were little lights. One stormy night the keeper had failed to light the little lamps. A ship approaching was wrecked. The officers could see the great light but missed the little ones.

A favorite hymn of the children is,

"Jesus bids us shine with a clear pure light,  
Like a little candle burning in the night."

Are the lights burning in our little temples?

When the efforts of the missionary and the most prominent native workers had failed to reach a certain Korean, the words of his little daughter were the means of bringing him into the church.

A little boy who had never heard of Jesus, learned to know of Him during his stay in the hospital, and after returning to his village by his words of testimony led many in the better way.

The little money which you may give may be the means of buying a portion of the Bible and some one in Korea or other lands, reading it, will learn of Christ.

Your prayer may be only a few words, but God hearing it will grant a blessing to you and to us in these far off lands.

Remember you are a little temple but a great God can dwell in it.

---

## NOTES AND PERSONALS.

Rev. and Mrs. C. H. Deal of Songdo have a little daughter, Alice Elizabeth.

Rev. and Mrs. C. N. Weems of Songdo have a new son, Benjamin Burke.

Miss Grace Harmon started home on her furlough early in June.

Miss Letitia Swinehart, Mrs. Swinehart's mother and Miss Graham of Kwangju have left for America, *via* Siberia.

Miss Munro of Berkley, Cal. who has spent the past year with her sister Mrs. Reiner in Taiku, has left for home by way of Siberia.

Dr. Fletcher of Taiku has also left for his half furlough at home by way of Siberia, and expects to take a three months course of study in the London Medical School of Tropical Diseases.

---

On May 23rd Rev. R. T. Coit, wife and baby left here for America—on furlough to recuperate in health. Mr. Coit suffered from a siege of La Grippe in the spring, which so sapped his strength that he seemed unable to regain it. Mrs. Coit being likewise in poor health it was deemed advisable that they spend a rest season in America, with the hope that they may both be restored to perfect health. Naturally, the station members feel keenly the loss of such loving and earnest fellow-workers and ask the prayers of the Korean Christians and missionaries for their recovery.

It has fallen to Mr. Preston to supervise Mr. Coit's Field, holding examinations, baptizing new members, etc., during Mr. Coit's indisposition and absence.

---

Miss Miller of Chemulpo who seriously injured her right arm and shoulder by a fall from her donkey during an itinerating trip last March, left Korea in July for London, England, that her hurt, which has proved to be more serious than was supposed, may have the benefit of first class treatment. Surely the best wishes and prayers of the missionaries of Korea, will follow and attend this our suffering fellow worker.

---

The head of "The Sorcerer's Guild" is now a pupil at the Blind School in Taiku, and is attending church.

---

Rev. Henry M. Bruen and family, of Taiku, planned to leave for Sorai Beach, July 7th.

---

Althea Loraine was born to Rev. and Mrs. H. C. Taylor, June 23rd, 1914.

---



Rev. Thornton A. Mills, Ph.D., with his daughter who left Korea on account of ill-health, is now installed in the manse and church at Lake George, New York.

---

Will not our Station Correspondents be more faithful in reporting to us items of vital interest. Parental modesty together with the editor's lack of omniscience, coupled with carelessness of our correspondents have combined to shut out from their personal rights, at the present time if Rumor be true, several wee representatives of the "Kingdom of Heaven," who surely are worthy of a warmer welcome.—  
EDITOR.

---

May 15th, 1914 was the twentieth anniversary of the opening of Woman's Medical Work in Pyeng Yang.

---

Three new Medical Tracts have just been issued by the K.R.T.S. entitled "Intestinal and Other Parasites" "Prevention of Leprosy" and "Itch" at 30 *sen* per 100. These come at an opportune time and will be in great demand for Dispensary work. A new edition of "Consumption" in the same series has also been published at 85 *sen* per 100.

---

An hotel is now building at Wonsan with modern Western improvements.

---

# JAPANESE PUBLICATIONS.

THE KOREAN RELIGIOUS TRACT SOCIETY has decided to commence the publication of Tracts and Books in Japanese, and the first to be issued by us is a Sheet-tract entitled :—

"*Spiritual Suicide*" by Rev. F. Herron, Smith ... .. Per 100 ... .. Price. .18

The usual discount for quantities of this tract will be given, as is the case with our Korean publications.

We have also added largely to our purchased stock of Japanese tracts and books. The prices given below are *nett*, in every case, but we pay carriage on one *yen's* worth and above.

Catalogue Number.	SHEET-TRACTS AND BOOKLETS.		Nett Price.
1901	"The Power of the Cross," by N. Tamura ... ..	Per 100	.13
1902	"Napoleon's Ideas about Christ" ... ..	do.	.13
1910	"How to Worship God," by E. A. Kilbourne ... ..	do.	.14
1911	"Now is the Day of Salvation," by E. A. Kilbourne ... ..	do.	.14
1912	"A Hiding-place for Sinners," by E. A. Kilbourne ... ..	do.	.14
1920	"The Secret of a Happy Life," by G. Yamamuro ... ..	do.	.15
1921	"Turning to the Right," by G. Yamamuro ... ..	do.	.15
1922	"Power to Save," by G. Yamamuro ... ..	do.	.15
1923	"The Folly of Strong Drink," by G. Yamamuro ... ..	do.	.15
1924	"Can I be good and How?" by G. Yamamuro ... ..	do.	.15
1930	"Just a Word to Women," by Miss Bosanquet ... ..	do.	.60
1931	"The Gracious Visitor," by W. J. White ... ..	do.	.60
1932	"Come and See," by Prof. F. Miller ... ..	do.	.60

## BOOKS.

1941	"Guide to Converts," by G. Yamamuro ... ..	Each.	.01
1942	"Perfect Peace," by G. Yamamuro ... ..	do.	.01
1943	"Life and Death," by G. Yamamuro ... ..	do.	.01
1944	"Sin and its Cure," by G. Yamamuro ... ..	do.	.01
1950	"The Relationship between God and Man," by R. Ebisawa ... ..	do.	.03
1951	"The Power of Jesus," by K. Takemoto ... ..	do.	.03
1960	"Why I believe there is a God," by N. Tamura ... ..	do.	.03½
1961	"Why I believe the Bible is the Word of God," by N. Tamura ... ..	do.	.03½
1962	"Why I believe in the Divinity of Christ," by N. Tamura ... ..	do.	.03½
1963	"Why I believe in the Imortality of the Soul," by N. Tamura ... ..	do.	.03½
1964	"Why I believe Man requires a Redeemer," by N. Tamura ... ..	do.	.03½
1967	"How to Study the Bible," by G. Yamamuro ... ..	do.	.03½
1980	"The Common People's Gospel," by G. Yamamuro ... ..	do.	.10
1982	"A Destroyer of Men (Drink)," by G. Yamamuro ... ..	do.	.12
1984	"What Noted Men think of Christ," by M. Uemura ... ..	do.	.13
1987	"Helps to Holiness," by S. A. Brengle ... ..	do.	.20
1989	"Experimental Christianity," by G. Yamamuro ... ..	do.	.25
1994	Scripture Scroll (for one week in colors) ... ..	do.	.30
1996	"Marked New Testament" ... ..	do.	.50
1998	"Annotated New Testament" ... .. Paper.	do.	.30
1998a	"Annotated New Testament" ... .. Limp cloth.	do.	.35

— ORDER FROM —

THE KOREAN RELIGIOUS TRACT SOCIETY,  
THE TRACT HOUSE, Seoul.

GERALD BONWICK, *Manager.*



# Mrs. Y. NAKAMURA, D.D.S.

Graduate of Penn. Dental College

**OFFICE HOURS : 9 A.M. to 4 P.M.**

Yeiraku Cho, Nichome,

**SEOUL, KOREA.**

... ALL WORK GUARANTEED. ...

## MEIDI-YA CO.

SEOUL BRANCH:

**HONMACHI 3 CHOME, SEOUL.**

## GROCERS & GENERAL MERCHANTS

**TELEPHONE**

Nos. 212 and 1722.

**Transfer Account (Furikae Chokin)**

Keijo No. 44.

Orders from the interior will be attended to promptly, special attention being paid to packing and safe delivery.

## THE DAI-ICHI GINKO, LTD

(FORMERLY THE FIRST NATIONAL BANK OF JAPAN.)

**ESTABLISHED 1873.**

<b>CAPITAL, Subscribed</b> ... ..	<b>Yen 21,500,000</b>
„ <b>Paid Up</b> ... ..	„ <b>13,437,500</b>
<b>RESERVE FUND</b> ... ..	„ <b>8,400,000</b>
<b>DEPOSITS</b> ... ..	„ <b>73,500,000</b>

**HEAD OFFICE: TOKYO.**

**SEOUL BRANCH: NANZANMACHI 3-CHOME.**

**Tel. Nos. 11 & 611.**

# THE GENERAL SUPPLY Co., SEOUL.

**BAKERS, GROCERS & STOREKEEPERS.**  
**IMPORTERS & COMMISSION AGENTS.**

All lines of Provisions carried in stock.  
Aerated & Mineral Waters.  
Washing & Toilet Soaps.  
Eau de Cologne, Perfumery, etc., etc.

**LOWEST PRICES.**

Insure your Houses and Goods against loss by fire!!!

## THE NEW ZEALAND INSURANCE Co., Ltd.

**AGENTS FOR KOREA.**

**L. RONDON & Co., Seoul.**

Travel and Tours in the Far East by Rail or Steamers, and to the principal Capitals of Europe in TWELVE DAYS by the

### GREAT TRANS-SIBERIAN

Information and tickets supplied by

**L. RONDON & Co., Seoul, Agents.**

Are you going to any point in America across the Pacific? We shall be pleased to give you any information and provide you with the necessary tickets.

*Agents for the*

**PACIFIC MAIL STEAMSHIP COMPANY.**

**L. RONDON & Co.**



# THE BANK OF CHOSEN.

(FORMERLY THE BANK OF KOREA)

---

Capital Subscribed	...	...	...	...	Yen 10,000,000
Capital Paid up	...	...	...	...	,, 7,500,000

---

## GOVERNOR.

DR. M. ICHIHARA.

## DIRECTORS.

R. MIZUKOSHI, Esq., T. MISHIMA, Esq., Y. KIMURA, Esq.

---

## HEAD OFFICE, SEOUL.

TELEPHONE Nos. 331, 332, 1260, 1261, 1613.

---

## BRANCHES:

### KOREAN BRANCHES

Chemulpo, Pyongyang, Wonsan, Taiku, Fusan, Chinnampo,  
Kunsan, Mokpo, Masan, Shinwiju, Hoilyong, Ranam.

### MANCHURIAN BRANCHES

Antung, Mukden, Dairen, Chang-chun.

### HOME BRANCHES

Tokyo, Osaka.

---

*Every description of general banking and exchange business  
transacted.*

明治三十八年七月一日第三種郵便物認可 (每月一回一日發行)

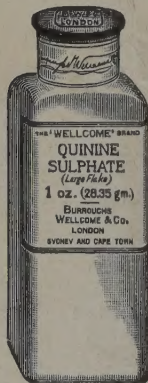


# RELIABLE QUININE

TRADE MARK **'WELLCOME'** BRAND

## QUININE SULPHATE

Exceptionally pure and active. Highly esteemed by physicians for its value in preventing and curing malaria and other fevers. It is successful when impure quinines fail in their purpose.



### TWO FORMS ISSUED

"COMPACT" CRYSTALS, a very convenient form, occupying only one-third the room of the ordinary bulky kind.

LIGHT FEATHERY CRYSTALS, the ordinary form, but exceptionally white and light. Supplied in bottles; larger quantities in tins.

*Obtainable at the  
Principal Pharmacies*

BURROUGHS WELLCOME & CO., LONDON

NEW YORK MONTREAL SYDNEY  
CAPE TOWN MILAN BUENOS AIRES  
and 44 Szechuen Road, SHANGHAI



xx 291

All Rights Reserved

大正三年七月廿五日印刷  
大正三年八月一日發行

編輯人 京城西大門外  
發行人 京城鐘路耶穌教書會

太監  
班禹

富

印刷所

神戶市香妻通三丁目十七番屋敷  
神戶市香妻通三丁目十七番屋敷

管間 德次郎  
福音印刷合資會社神戶支店